

Sri Dasam Granth Sahib – Audio Recording

Overview

The Sri Dasam Guru Granth contains 1428* pages and is the collection of writings of the 10th Patshah, Sri Guru Gobind Singh Ji. It contains Jaap Sahib, the Akal Ustat or praise of the Creator, the Bachitar Natak or Wonderful Drama, in which He gives an account of his parentage, his divine mission, and the battles in which he had been engaged. Then come three abridged compositions of the wars of Durga with demons, (Chandi Chritras: Chandi Chritra I, Chandi Chritra II, Chandi Ki Var). These were written to instill the spirit of war among Sikhs. The first stanza of the Sikh ardaas is from Chandi Ki Var. Then follow the Gyan Parbodh, or awakening of knowledge; Chobis Avatar - accounts of twenty-four incarnations of the Vishnu, according to the Hindus, and Brahrnavatar and Rudravtdr, selected because of their warlike character; the Shabad Hazare; quatrains called Sawaiyas, which are religious hymns in praise of God and reprobation of idolatry and hypocrisy; the Khalsa Mahima, or words in praise of the Khalsa; the Shastar Nam Mala, a list of offensive and defensive weapons used in the Guru's time, with special reference to the attributes of the Creator; the Tria Charitar, or tales illustrating the qualities, but principally the deceit of women; the Kabiovach Beinti Chaupai will "absolve the suffering, pain or fear of the person, who will even once recite this Bani"; the Zafarnama, containing the tenth Guru's epistle to the emperor Aurangzeb; and Hikayats, several metrical tales in the Persian language.

* To 1428 we must add 8 pages of Asfotak Chhand and 4 pages of Ugardanti.

Contents

The Contents of the Sri Dasam Guru Granth are:

Jaap (meditation)

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Akal Ustat (praises of God)
Bachitar Natak (autobiography of the Guru)
Chandi Charitar I (the character of goddess Chandi)
Chandi Charitar II (the character of goddess Chandi)
Chandi di Var (a ballad to describe goddess Durga)
Gian Prabodh (the awakening of knowledge)
Chaubis Avtar (24 incarnations of Vishnu)
Brahm Avtar (incarnation of Brahma)
Rudar Avtar (incarnation of Shiv)
Shabad Hazare (ten shabads)
Ugardanti (from Patna Sahib Bir)
Swayyae (33 stanzas)
Khalsa Mehma (the praises of the Khalsa)
Shastar Nam Mala (a list of weapons)
Triya Charitar (the character of women)
Asfotak Chhand (misc chhands)
Zafarnama (epistle of victory, a letter written to Emperor Aurangzeb)

The Sri Dasam Guru Granth is all rhymed poetry. It was designed to be heard, so there is considerable repetition, and a variety of meters to hold the attention. The language of most of the Sri Dasam Guru Granth is largely Braj veering towards Sanskrit at one extreme and simple colloquial Hindi at the other. The Braj dialect is a variety of medieval Hindi with a mixture of Sanskrit, Persiana, and Arabic words. The Zafarnama and the Hikayats are in Persian using Gurmukhi characters and several passages in other works are in Punjabi. The 'author(s)' not only used this melange of languages but also coined words half Arabic half Sanskrit (and sometimes words without any meaning just to create a musical effect). Some of this kind of writing has great power and beauty. Most of the poetry of the Sri Dasam Guru Granth is hardly Intelligible to the modern Punjabi reader without the

aid of a commentary. Experts tell us that the Guru's poetry is of the highest order:

"This Granth is very difficult, and is composed in the Hindi dialect in several kinds of verses. In it there is the teaching of several of the Shastars, the rules of warfare, the wiles and tricks of men and women, and some information on worship and religious knowledge. From that it is evident that Gobind Singh was very clever in writing poetry."

The descriptions of scenes of battle are couched in extremely vigorous staccato rhyme often reduced to lines of one word each. The battles waged by Chandi and the Guru's encounters with the hill chiefs at Bhangani and Nadaun are among the most stirring that exist. The scenes of nature and love, particularly in the Krishna Avatar, are haunting in their loveliness:

Beside the sparkling waters of the river,
On the bank in silver moonlight bathed
Were strewn jasmine pearls as if to make a bed
And blossoms twined overhead to make a bower.
Krishna took Radha by the hand,
tilted up her face
And gazed upon her beauty. Then clasped
The damsel fair in his dark arms
As a black shade eclipses the moon.
Spoke Krishna: "Maiden fair, I sent not for thee.
I am as a deer wounded by the hunter's dart.
Thy love-lorn eyes have pierced my heart.
Beloved mine! Thy wrath's burning fire
Hath singed my limbs but I wished not to depart.
I came not at thy command, but to soothe
My burns before the warmth of thy love.

Purpose of the Sri Dasam Guru Granth

Created with the aim of waging a war of righteousness the Sri Dasam Guru Granth is that unique and unforgettable offering to Indian culture which changed the very face of religion, society, in fact the very nation. Guru Gobind Singh Ji made an appearance at that crucial point of Indian history when the glory of India had been debased by the bestial cruelties of foreign rulers and its own internal disputes. India, as one country, existed in name only.

In that terrible darkness, the tenth Guru, Sri Guru Gobind Singh Ji was born at Patna in 1666 AD as the embodiment of incomparable might and glorious spiritual radiance. At that time, religion had got mired in hollow ritualism, myths, superstition and phantasmagoria creations of heaven and hell. True religion had ceased to exist.

Sri Guru Nanak Dev Ji had refuted and refused to accept all adynamic, parochial, and inhuman religious practices. In place of these He encouraged religious practices that upheld the universal good and well being. In order to preach and promote this reformation, He did not hesitate in sacrificing all he had. Sri Guru Arjun Dev Ji and Sri Guru Tegh Bahadur Ji started the tradition of offering their very lives. Finally, Sri Guru Gobind Singh Ji gave manifestation to his goal for the well being of all humanity in the form of a religious war of righteousness which aimed at destroying the inhuman and cruel administrative system of times. It is through this great achievement that Guru Gobind Singh Ji emerges as one of the greatest Karam Yogis in the chronicles of mankind.

Guru Gobind Singh Ji was a magnanimous soul. His vision, creation (the Khalsa) and His literary writing all have a common link that binds them together. He gave expression to the doctrinal ideology

of Gurmat through his writings and as a further elaboration and extension of this ideology started a war for the freedom and upliftment of society. Thus devoting himself completely through mind, discourse and deeds Guru Ji totally transformed the very face of society.

With a view to create a society free from exploitation and tyranny, He spelt out his aim - "Dharam yudh ko chao" (Aspiration for a war of Righteousness) in the form of a literary masterpiece. And for the creation of such a society, the complete, ideal human being He envisioned was one who was imbued with absolute faith in the one and only Almighty God. His portrayal of the Khalsa is as follows.

Jaagat jot japey nis basur
Ek bina man nek na aaney
Pooran prem prateet sajey
Brat gor mari matt bhoon na maney.
Tirath daan daya tap sanjam
Ek bina neh ek pachchaney.
Pooran jot jagey ghat main
Tab Khalas tahey nakhalas jaaney.

The complete literary works of Guru Gobind Singh Ji are compiled in the Sri Dasam Guru Granth. These were put together in the present form some time after the guru left this worldly form by Bhai Mani Singh and some other leading sikhs who were always present in the darbar (court) of the Guru and had complete knowledge of His writings. Although the manuscripts of these writings were lost in the River Sirsa, hand written copies of all these important works were collected and compiled in the form of the Sri Dasam Guru Granth.

A Punjabi historian of the last century explains the Guru's purpose as follows

"The Guru discovered that from reading the Aad Granth the Sikhs became feeble-hearted. Therefore (said the Guru), I myself will prepare such a Granth that the Sikhs from reading it will learn the art of ruling, the use of weapons, and other skills so that they will become fit for warfare; so from that very day He began the compositions of a huge volume, and when it was completed on Sunday, on the eighth day of the new moon in the month of Bhadon 1753 Bikrami (1696) he named it "The Granth of the Tenth Sovereign."

At the end of the Krishan Avtar, the following stanza of the Guru is written (verse 2491):

I have rendered in the vernacular the tenth chapter of the Bhagavat with no other purpose than to arouse desire for a holy war (a righteous war of the Lord).

This militant purpose should not say that the Guru was a vengeful militarist. His wars were wars of defense; and his own poetry as well as his conduct shows a longing for peace and harmonious fellowship, which sometimes extended even to his former enemies.

Controversy

From 1892 to 1897, scholars assembled at the Akal Takht, Amritsar, to study the various printed Sri Dasam Guru Granths and prepare the authoritative version. They concluded that the Sri Dasam Guru Granth was entirely the work of Guru Gobind Singh. Further re-examinations and reviews took place in 1931, under the aegis of the Darbar Sahib Committee of the SGPC they too vindicated the earlier conclusion (agreeing that it was indeed the work of the Guru) and its findings have since been published. On 20 February 2000, at Gobind

Sadan, Sant Virsa Singh Ji released the first complete Punjabi translation of the writings of Guru Gobind Singh, plus other scholarly works about the life and teachings of Guru Gobind Singh.

"Jaap Sahib" "Tawprasad Sawayeya" and "Kabiobach Beinty Chawpaye" are compulsory for reciting in nitnem of a Khalsa (baptised Sikh) every morning. These writings are also recited during Sikh baptism.

Sri Dasam Guru Granth Birs

Gyani Gyan Singh has given in his *Panth Parkash* recognition to four Birs. These four Birs are: First, the one associated with the name of Bhai Mani Singh; second, deposited at present in the gurdwara Moti Bagh, Patiala, third, deposited in the Dewan Khana, Sangrur; fourth, deposited in Gurdwara Janam Asthan, Patna.

The Bhai Mani Singh Bir

The first Bir, associated with the name of Bhai Mani Singh, was in the custody of Raja Gulab Singh Sethi, Hanuman Road, New Delhi. The Bir comprises both the Bani of the Aad Gurus and that of the Dasam Guru.

Moti Bagh Bir

The original source of the second Bir (i.e. of Gurdwara Moti Bagh) is traced by Gyani Gyan Singh to Bhai Sukha Singh, Granthi of Gurdwara, Patna. According to his *Panth Parkash* (pp. 321-322), Bhai Sukha Singh composed, or compiled, or created (rachi) this Bir in Samat 1832 (A.D. 1775). From Charat Singh this amended Bir passed on to Baba Hakim Singh, and from Hakim Singh to Gurdwara Moti Bagh.

Sangrur Bir

The third important Bir, which is in the custody of Gurdwara Dewan Khana, Sangrur. The Bir is in two parts, pages 1 to 600 contained Gurbani from the Aad Guru Granth and pages 601 to 1166 the

chapters from the Sri Dasam Guru Granth.

Patna Bir

The fourth important Bir is stored, along with some other manuscripts in the store-house attached to Gurdwara Janam Asthan, Patna, Bihar.

Recitation of Gurbani

All Gurus put a great emphasis on the correct pronunciation of the Gurbani. There are numerous examples of Gurus rewarding their Sikhs for reciting Gurbani with correct pronunciation.

The art of correct pronunciation and understanding the meaning of Gurbani has been kept alive under the patronage of Sri Satguru Jagjit Singh Ji. Sri Satguru Ji is a great advocate of keeping the Sikh tradition alive and for this He has provided many resources to fulfill His vision. He has given utmost attention to Gurmat Sangeet, Gurbani recitation and Sikh maryada to name a few. He has provided services of great scholars. At the moment this role has fallen to Master Darshan Singh Ji, who with the blessing of Sri Satguru Ji and his own hard work has become a standard bearer of the Holy Scriptures. His guidance and expertise is sought by all Pathis and Raagis and he is a constant inspiration to people who want to expand their knowledge of Gurbani.

The recording task is in line to keep this tradition alive. With the blessings and vision of Sri Satguru Jagjit Singh Ji, we had the privilege that Master Darshan Singh Ji provided his services for this mammoth project. When you carefully listen to his recitation, you will also understand the Gurbani. He has the ability to recite the Gurbani with correct pronunciation, correct gap within the sentences and emphasis on the correct sound.

Namdhari Maryada.

As per the direct orders of Sri Satguru Ji, Namdhari Sikhs are

very particular about the cleanliness and holiness of reciting gurbani. The following basic rules which must be observed by every Namdhari Sikh while doing even the Daily Nitnem Path.

- The person must have a complete bath – from head o toe.
- He/She must be wearing clean clothes.
- He/She must be very attentive and try to recite Gurbani in a correct manner paying particular attention to the laga and mataras and ensuring gaps in correct places.
- His/Her pronunciation must be correct as a simple mistake in reciting a sabad can take an entirely wrong meaning.

The Namdhari Maryada for doing Sadharan Path and Akhand Path has been described in the accompanying Intro CD. Please follow the guidelines correctly.

Acknowledgements

We would like to take this opportunity to give our heartfelt thanks to Sri Satguru Jagjit Singh Ji. Without his vision, direction and personal blessings, this project would not have been possible. He is our prime source of inspiration.

I would also like to thank my (late) father Sant Harbans Singh Ji, who provided us with the right kind of education and training to take interest in this project. He was also a great Gursikh, who built a special room for his prayers. This special facility was used in the recording of these scriptures. I would also like to thank my younger brother Surjit Singh Ji, who kindly provided relevant facilities for this task. I would also like to acknowledge the wonderful support by my wife Manjit Kaur who looked after us during long and laborious hours of recording. I am gratefully acknowledging the cooperation of Sant

Taranjit Singh Ji, who despite being very busy took control of the production aspects of this project with his usual brilliance. I would also thank all those who have helped make this project a success.

Copyright

We have endeavored to present this task with great respect and reverence. It has taken a huge effort to complete this project. Sri Aad Granth final version is 55 hours 24 minutes and Sri Dasam Guru Granth final version is 55 hours 15 minutes. It has taken an equivalent of over 1600 hours of work (recording editing, dubbing and mastering) and took nearly 2 years to complete this project. These recordings are protected by global copyright laws. Please DO NOT make any copies of this media, as this will be comparable to stealing, and stealing is against Gurmat. Always acquire them from authorised sources.

Please keep this media in a safe and respectful place. While listening to this Path, please try to keep the tradition of Sikh maryada in your mind. This is common sense and you should observe the relevant code of practice.

Feedback

Although all efforts have been taken while recording, human are full of errors. There are countless mistakes in this project. Please let us know ASAP, so that the next version can be corrected. Your feedback is very important to us, and we look forward to your comments, feedback and suggestions.

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